THE REPORTER

Vol. V, No. 7 | *For Consciences' Sake* | March, 1947

Origin of Alternative Service

You may have been one of the many who have asked, "Where did the concept of Civilian Public Service as an alternative to war originate?" The answer can be found in the treatment accorded Mennonite conscientious objectors seventy-five years ago in Russia. Mennonites, for over 400 years consistent opposers to participation in warfare and the denomination to which about one-half of American CO's adhere, introduced to the Czar of Russia in 1874 an acceptable program of alternative service.

The story goes back to Empress Catharine, who in 1763 heard of the plight of the Mennonites in Danzig and West Prussia as they struggled against conscription and refused to serve in the armed forces of the war-rampaging German nation. Although unprincipled and savagely cruel as a woman, she was shrewd and farsighted as a ruler. Regarding agriculture as the backbone of national prosperity, she became interested in settling her millions of acres of unoccupied agricultural lands along the Black and Caspian seas.

Empress Catharine offered economic, religious or political repressed persons most liberal inducements, such as free land in abundance, free transportation, tax exemption for a limited time, exemption from military duty and certain civil obligations, religious and educational freedom, and even support until they were able to stand on their own!

Wary of such a splendid offer forwarded by a personal emissary of the Empress, the Mennonites sent two men to investigate the land. Encouraged by their reports and tired of the Prussian militarism and its call for men, groups

(*Continued on page* 6)

German Activities

It is becoming apparent that there are individuals in Germany who are interested in peace movements and the causes for which conscientious objectors stand. Letters in *The War Resister* indicate that there were individuals who refused to deviate from their peace position despite persecution by the Nazis.

Following are several quotations from their interesting letters: "It is of great importance for us, as active pacifists and conscientious objectors to educate the youth—now infected by Nazism—in the spirit of peace and agreement between peoples. We have founded a Union Pacifist in Friburg for this task.' "Our 'German Peace Society' in Aachen now has over 200 registered members, all very active." "Can we join your organization although we were once soldiers and are branded with the 'collective guilt' of our country? Especially the officer class!"

Typical of the 100 Mennonite ex-CPS men in foreign relief work is Robert S. Kreider here shown checking relief shipments with a CRALOG representative in Europe. Kreider writes that "every day the conviction grows that this is the time for a CO to be alive. We have a message . . . It ought to be with the voice of a prophet that we cry out that the children of God are not called to this vocation of madness-war."

Mennonite Ex-CPS Men Serve in Sixteen Nations

The third in a series of articles, this one written mainly by Arthur Jost, Fresno, Calif., describing the post-war activities of ex-CPS men. First it was the Brethren, then the Friends and now the Mennonites.

The current relief program of the Mennonite Central Committee finds its roots deeply imbedded in the soil of Civilian Public Service. Of the three hundred relief workers in the field and under appointment one hundred seventy-five of these are men and of this number one hundred men have spent a period of time in CPS camps and units. In the field at home, a cumulative total of seventy-eight CPS men have handled in

(*Continued on Page* 4)

All CPS Men To Be Released March 29

Maj. Gen. Lewis B. Hershey, Director of Selective Service, on March 6, authorized the release on March 29, of all conscientious objectors now serving in Civilian Public Service Camps. Thus is brought about a culmination of the services of 12,000 conscientious objectors to war in an alternative service program which originated in May, 1941, at the opening of the first camp at Patapsco, Md.

With a total of 58 church administered camps and four government administered camps, with five of the former transferred to the latter, and a total of over 12,000 assignees, a huge program, involving millions of dollars, draws to a close. Of the total of 152 camps, 62 have been base camps with the remainder serving as special projects. A denominational breakdown, as of June 30, 1946, reveals that of the assignees, 4,665 were Mennonites, 1,353 Church of the Brethren, 951 Society of Friends, 673 Methodists, 409 Jehovah's Witnesses, and the balance of about 4,000 represented various denominational groups.

A brief survey of the work performed by the 12,000 men includes: Reclaiming unused land with the Bureau of Land Reclamation or the Farm Security Administration; experimenting in technical fields such as biology, meteorology and agriculture; community educational, recreational and health programs; public health work; mental hospital work where thousands served as ward attendants, technicians, maintenance workers and farmers in about fifty different hospitals; work in training schools for mentally deficient children; "guinea pig" projects in important scientific experiments on semi-starvation, yellow jaundice, influenza, colds, salt water diets, and many others; milk testers, dairy farm workers;

(*Continued on Page* 4)

Despite the release of the last CPS man on March 29, "The Reporter" will continue regular publication. Subscribe now for a report of Washington news related to peace concerns and problems of conscience.

Conscientious Objectors May Become Citizens

Because of his familiarity with conscientious objector problems, Julien Cornell, member of the New York Bar, author of *Conscience and The State*, and counsel to the National Committee on Conscientious Objectors of the American Civil Liberties Union, was asked to present an interpretation of the Supreme Court's decision on conscientious objector aliens obtaining citizenship. His report follows:

"Before the *Girouard v. U. S.* case was decided on April 22, 1946, pacifists were unable to obtain naturalization. The Department of Immigration and Naturalization pursued the policy of asking candidates for citizenship whether they would be willing to bear arms. Those who replied in the negative were not permitted to take the oath of allegiance.* This policy was not prescribed by Congress but by the Department. Congress merely required that naturalized citizens take an oath to "support and defend" the Constitution.

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THE REPORTER

Vol. V., No. 7 March, 1947

Published monthly in the interests of peace, freedom of conscience and related activities.

NATIONAL SERVICE BOARD for RELIGIOUS OBJECTORS

941 Mass. Ave., N. W., Washington 1, D. C.

Subscription price:

Foreign or Domestic, $1.00 per year.

Letters

The superintendent of the State Hospital for Mental Diseases, Howard, R. I., has sent the following letter to the Mennonite Central Committee:

I should like to take this opportunity to thank the Mennonite Central Committee for the excellent program that you participated in. We are sincerely grateful for the excellent service rendered by the members and the summer units of school teachers and college students recruited by you. Without qualification I can sincerely say that I have never known of a better group of hospital employees.

John F. Regan, M.D.

Your work has become known over the U. S. in humanitarian channels, mental hospitals, and many other places. The individuals . . . have courageously born up under public pressure and ignorance. It has become known to me through acquaintances who have been both in the humanitarian and the prisons during this war.

Since I have long been an advocate for peace regardless of the vindictive attitude of a pagan generation and have studied the inner spiritual precepts accompanying such a position, I would like some kind of information from your organization, your regular literature, or possibly a circular telling how I might subscribe to a "Peace" magazine.

F. W. NEWMAN.

Lincoln, Nebraska.

In *The Reporter* for January, 1947, under the heading "Deity Necessary for Conscientious Objectors" appears a statement that the Supreme Court in denying review in the case of Herman Berman "evidently confirmed the lower court's interpretation that there cannot be a religion without the concept of deity, and that there cannot be a conscientious objector classification other than 'by reason of religious training and belief.'"

. . . The ground on which the Attorney General argued that review should be denied was merely that Berman's views were political rather than religious and he was not entitled to exemption even under the test laid down in the Second Circuit. In other words, the government contended that regardless of which rule is correct, that of the Second Circuit where belief in a deity is not required for exemption, or the contrary rule announced in the Ninth Circuit, the facts in Berman's case are such that under either rule he could not qualify for exemption.

The government did not attempt to justify the view of the Ninth Circuit that belief in a deity is essential. It seems quite obvious therefore that the Supreme Court refused review on this factual basis and that its action should not be interpreted as supporting the Ninth Circuit or as weakening the force of the decisions in the Second Circuit.

. . . There is a plain and irreconcilable conflict here between the Second and Ninth Circuit Court of Appeals and also between rulings of the Selective Service Administration and of the Department of Justice. In view of the sharpness of the conflict the Supreme Court under its usual practice would grant certiorari in order to determine which of the conflicting jurisdictions had properly interpreted the law. It is almost beyond belief that the court would dispose of such an extensive conflict in the decisions of lower courts and administrative agencies by the silent method of denying review without stating the reasons. In any case it is a well settled rule that denial of certiorari does not necessarily indicate approval of a lower court's decision.

. . . I write with first-hand knowledge of the situation since I not only filed a brief in behalf of the American Civil Liberties Union in the *Berman* case but I also was attorney for Kauten in the original case which established the contrary rule in the Second Circuit.

JULIEN CORNELL.

New York, N. Y.

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1947 A. D.

In denying a conscientious objector's request to serve abroad in relief work an Iowa local draft board last month wrote:

"In taking this action our Board feels that the conscientious objectors, as a group, were afforded the opportunity, along with some fifteen million other young men, for a conducted all expense tour of foreign countries, all costs paid by the Government. This opportunity was rejected by them at a time when their services were needed in defense of our country. (We do not feel that they are now eligible to travel the foreign countries after American citizens have made such a trip possible . . . several similar requests have been submitted by conscientious objectors and in every case these permits have been refused."

From the Papers

An open letter to Dr. Daniel A. Poling, member of the President's Advisory Commission on Universal Training, appearing in the Gospel Messenger and written by Rev. Robert L. Strickler, Brandonville, W. Va.:

It is very difficult to see how you, a minister of the gospel, can favor peacetime compulsory military training, especially when so many of the major denominations have officially spoken in opposition to conscription.

The principle of conscription undercuts the Christian view of man. It is contrary to our American way and our democratic ideals. Conscription in other countries has been the wedge by which the military arm takes over full control of the government. It could happen here!

If you are at all concerned about the moral and spiritual welfare of our young men and women (and I believe you are), you cannot honestly recommend conscription. The record of the military forces is anything but praiseworthy at this point.

. . . I observe that you are the only Protestant clergyman on this commission. Aside from your personal conviction if you are to represent Protestantism in any official capacity you cannot favor conscription without ignoring widespread opposition in the churches.

From an editorial appearing in the Elizabeth, N. J. Journal (36,183) requesting the granting of amnesty for imprisoned COs:

No matter what we may have thought of the objectors at the time, no purpose can be served by keeping them in confinement. Most of them have served the greater part of their term. They are needed in the cause of peace to maintain the nation's prosperity. Their liberation at this time is justified.

From an editorial in the Washington Post, a paper which has consistently espoused the cause for freedom of war objectors:

The release of a number of conscientious objectors from prison just before Christmas was a generous presidential gesture, but it did not materially ease the plight of the several thousand conscience cases already out on parole after serving prison terms. Only a handful of genuine conscientious objectors remain in prison. But all those sentenced to prison during the war as a result of religious scruples against military service remain guilty of a Federal felony and consequently, in most States of the Union, continue to suffer a curtailment of their civil rights. They must report at regular intervals to parole officers, are restricted in their movements, in many cases are forbidden to enter the professions and in some instances are even disfranchised.

. . . we hope that the President's Amnesty Board, headed by former Supreme Court Justice Owen J. Roberts, will recommend a general pardon so far as conscientious violations of the Selective Service Law are concerned.

. . . They are not criminals in an ordinary sense. They are not subject to reform. They are not now menaces to society. We can afford to let mercy temper justice in dealing with them.

From the Industrial Worker:

The other day an ex-soldier expressed an opinion of what the next war will be like.

"It will be terrible," he said. "The safest place will be in the army, and the soldiers will spend their spare time knitting comforts for the harassed civilian population."

From an article appearing in the Gospel Messenger entitled, "I Would Be a Pacifist Too" and written by Raymond S. Hall, a former chaplain in the Army:

". . . a few illustrations will show what soldiers thought of war. Some men hoped and prayed that they might be wounded so that they could get out of action—at least for a while. They wanted to get back home. It wasn't because they were unpatriotic, but it was because they were taking part in something too tremendous for them to understand. So much terrible suffering seemed to be so useless why they couldn't help but feel that there would be more wars in the future.

. . . Jim broke down. "Chaplain, I can't understand it at all. Here are civilized people killing and being killed. It's all crazy. It doesn't make sense. The more I think about it, the more I think I'll go crazy trying to figure out why people fight wars."

There were many men who felt the same way. . . . They thought things out. So many said that there must never be another war. Many made resolutions that if they ever got back home again they would do all in their power to help prevent another war. We talked with many Germans, Poles and Russians. Those who saw the worst of it couldn't understand war. It was something above and beyond them . . .

Many men came back from the first world war with the same attitude. We came back from the second world war thinking the same, but most of us aren't doing anything about it. How many of us are identified with organizations striving for peace? How many of us are better church members and more devout Christians?

I have a number of friends who were pacifists during the war. I admired them for the tenacity with which they clung to their convictions when people, and many times brother Christians, were assailing them on all sides. They believed that according to God's law it was wrong to kill. Some became conscientious objectors and suffered intensely, and in many cases were neglected by their own churches, even though they took their stand because of Christian principles.

. . . no matter what we believe, it is wrong to kill. We can't get around that basic law, "Thou shalt not kill."

I had to learn the hard way. War is the most fiendish thing that the mind of man has conceived. All of us must do something to prevent another. Pacifists have the best answer but the hardest to follow. That is why I want to try to become a complete pacifist.

The American Veterans' Committee in their New York paper, according to Conscription News, editorially censured any whip or phase of the proposed conscription program by the Army. Claiming the right to express variant views, the editorial resolutely said:

"When it comes to basic training—the kind we got in thirteen muddy weeks at Bragg or Knox or Croft or Wheeler—we are authorities. Training by the U. S. Army produced the finest fighting soldiers the world has known, the winning team in history's toughest war. The same training produced, after the war, an army fit only for frauleins, geisha-grabbing and the black market.

"Military training is degrading, stultifying, time-wasting. We put up with it during the war because it was the means to defeat two powerful and aggressive enemies. We are determined that with the war over, our younger brothers and our sons shall not have to undergo the same degradation and waste of time.

"As expert witnesses we can tell the President's Advisory Commission on Universal Training this: Whatever such training is called, if the Army runs the program it will:

—prepare men for war but not for citizenship;

—teach men to disassemble machine guns but not to earn a living;

—increase their opportunity to get syphilis, but not improve their health or morals;

—give them dentists to extract decayed teeth, but none to make up for 18 years of inadequate dental care;

—teach them to get along with officers by saying 'Yes, sir!' but teach them nothing about getting along with Negroes in segregated units."

COs are not Commissioned Officers.

COs have parents, sons, daughters, loved ones.

COs obey their consciences.

COs have a sense of humor, are emotionally stable.

COs are harmless.

COs love.

Friends, Brethren and Mennonites Meet

Representatives of the Friends, Mennonites and Brethren, the three historic peace churches, gathered at Akron, Pennsylvania, January 28 and 29, to discuss "Peace Education in the Local Church." This meeting followed a similar gathering held last October eight and nine, at Elgin, Illinois, in which it was decided that the three groups would in the next meeting discuss Peace Education in the Home, Sunday School and the Church.

Dan West, representing the Brethren Service Committee, presented the study he had made on the home as an avenue of peace education. He said that the home, in order to perform its unique position in fostering the needed training, must have proper physical surrounding, a feeling of security and a central cause of interest. Children can be taught peace principles indirectly by making the home a friendly place, providing wholesome recreation, work and responsibility, stressing cooperation and making Christian principles the core in family life. Peace principles should be presented directly by avoiding war games and toys, discouraging radio tune-in on war news, concentratedly thinking and talking peace and cooperation, teaching hatred for war but not for people, reading stories on heroes of peace and teaching the scriptures on peace.

Ernest Lehman and Jesse Hoover, Mennonite Central Committee representatives, briefly presented the need for peace teaching in Sunday Schools. Emphasizing the necessity for study materials and other literature, the Mennonites said that much can be accomplished by nonresistant applications and interpretations in Bible classes and study groups.

Harold Chance, speaking for the Friends, discussed peace education in the church. He urged that groups promote the testimony of peace, thereby strengthening and vitalizing the entire church. Nuclear groups within a church can take the initiative to make peace teaching effective and practical.

Suggestions evolving from the conferernce indicated the importance of intensively studying blocks of peace material, realizing that peace principles must be an integral part of our total religious education pattern and cannot be simply "tacked on". There is a need for a consistent and balanced approach and the thinking should be in terms of a "way of life" rather than an attitude toward war. It was agreed that the historic peace churches could profit by the exchange of peace literature.

It was disclosed that a large religious publication organization, serving many religious bodies of the nation, appealed to representatives of the historic peace churches to supply them with Sunday School literature. A consistent, Biblical approach to the teachings of Jesus on peace and living is wanted.

Printers of the Directory have promised that all orders will be mailed by April 15.

Discharges

The following men will be discharged by March 28: Eugene J. Kliewer, Elvin Buller, Joseph D. Penner, Donald E. Reinhart (education); Everett C. Taege (physical); Shinju H. Juniyoshi (demobilization).

Discharge Summary

Dependency, farm, hardship, overage, medical, deaths, reclassification	3,363
Demobilization 12-11-45 to 3-28-47:	
Dependency	144
Farm	41
Medical	165
National Health, Interest	32
Demobilization, Regular, 1945	1,516
Demobilization, Regular, 1946	6,305
Demobilization, Regular, 1947	2
School, 1947	8
CPS UNRRA Reserve	229
Total Release	11,805
Remaining in CPS, 3-28-47	191
To be discharged, 3-29-47	191

World Issued

World—An International Newspaper, conceived, planned, published and financed by a group of ex-CPS men, made its long-heralded appearance here last month.

The project, in brief, is an attempt to provide the first world newspaper, to take the nationalism out of news. It has declared as its basic tenet that there is no longer any such thing as 'foreign news," that people live primarily in the world and only secondarily in a particular portion of it. In the words of its sponsors:

"Most newspapers and newsmagazines today pretend that their own point of origin is the center of the earth, an area surrounded by foreign lands. *World* will attempt to adopt a geographic viewpoint somewhere out in space, to report news impartially and to show problems whole."

Both the paper's staff (Robert Fangmeier, James Finucane and James Stanley) and its Board of Directors are composed entirely of ex-assignees. In addition, much of their support has come from former CPS men who have put up, through subscriptions and Membership Certificates, more than $5,000 of the total capitalization.

World is starting publication as a monthly, rather than as a weekly as originally planned. Despite the wide CPS support, the publishers felt they did not have the financial reserves to make a weekly a safe investment, but announced they intended to step up the frequency of issue as soon as possible. Starting circulation was about 4,500.

Among the original subscribers were Charles Bolte, Pearl Buck, Roy Burkhart, Andrew Cordier, Kermit Eby, Harold Fey, Gen. H. C. Holdridge, John Haynes Holmes, M. Albert Linton, Henry R. Luce, Milton Mayer, Arthur Morgan, Felix Morley, Clarence Pickett, Senator Glen Taylor, Norman Thomas and Oswald Garrison Villard.

Those interested in subscriptions ($2.50 per year) or in seeing a sample copy of the paper should write the publishers: William Penn Associates, Inc., 1236 11th Street, N. W., Washington 1, D. C.

(CO ALIENS—from Page 1)

"Similar oaths have been taken by many pacifist lawyers and public servants in the supposition that the oath does not call for defense of the Constitution by military means. The exclusion of pacifists from naturalization derives therefore from an interpretation placed upon the oath by immigration officials. This interpretation was upheld by the Supreme Court in the well known *Macintosh* and *Schwimmer* cases as a reasonable construction of the statute.

"The Supreme Court has now reversed itself in the Girouard case, holding that the *Macintosh* and *Schwimmer* decisions were erroneous and that Congress in prescribing the oath of naturalization had not intended to prescribe as a test of naturalization a promise of willingness to bear arms. Under this decision pacifists may now become naturalized provided that they meet the other requirements for naturalization. This has not come about through any change in the oath itself or legislation of Congress, but merely through a revision of the interpretation of the oath which had previously been approved by the Supreme Court.

"Some candidates for naturalization have been concerned over the fact that the application forms still contain the old question concerning willingness to bear arms. This does not mean, however, that the Supreme Court decision is not being followed by immigration officials. The question is retained in order to discover persons who might be unwilling to fight for the United States because of loyalties to other nations. A pacifist may and should answer the question fully and freely without fear that it will prejudice his case.

"It is now no more difficult for a pacifist to become naturalized than any other person. This situation will prevail unless and until the law should be changed by Congress, or the Supreme Court should again reverse itself. The first is a possibility, the latter unlikely."

* "I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely without any mental reservation or purpose of evasion: So Help Me God."

The Catholic Worker, organ of the Catholic Worker Movement, frequent espouser for the conscientious objector cause among Catholics and publisher of numerous articles on pacifism, reports that their efforts have been blessed by Pope Pious.

The blessing, conveyed by a Papal Secretariate of State, read: *The Catholic Worker*, its collaborators and readers, so that accompanied by the paternal benediction of His Holiness, strengthened in their obedience to the Church, fortified by fraternal charity, they may continue their work for the greater glory of God and the salvation of souls."

The Universal Military Training plan introduced into Congress has no provision for conscientious objectors.

Glendora Strikers

According to a news release from the Glendora Strikers under indictment in the Federal District Court of Los Angeles for violating the Selective Training and Service Act by refusing to obey orders, there is a last-minute attempt being made to take vigorous action against 22 of the strikers classified as "ringleaders" while 36 "weak" cases have been dismissed.

The report states that the dismissal of the charges against the 36 men was accomplished despite vigorous objection by everyone of the 36 men. The strikers are urging that all court action be dropped, since no purpose can be served by prosecution, inasmuch as Selective Service expires March 31.

The 58 strikers, all members of a government administered camp, have been facing court action since last summer when they made efforts to collect pay for work, perform work of greater importance and accomplish other aims.

The fifty-eight strikers, all members of a government administered camp, were to have been tried on January 3, but the men were informed that because of the illness of Judge Pierson Hall the trials were being postponed again. While some of the men returned to their homes to await trial, others remained in the Los Angeles area and are attending school or working.

Men and Hunger

Men and Hunger, a Brethren publication written by Harold S. Guetzkow and Paul H. Bowman, gives the story of the thirty-two young conscientious objectors who submitted to a semi-starvation diet at the University of Minnesota.

The authors attempted to use scientific methods of studying the slowly starving volunteers and record the intimate emotional changes associated with starvation. Living on a semi-starvation diet under closely controlled conditions, the CPS men placed themselves in a situation actually experienced by millions of Europeans.

Guetzkow, a psychologist, and Bowman, an experienced foreign relief worker, state that in general, semi-starved people "are similar to normal people, but have most of the peculiarities and sensitivities of normal people in a greatly exaggerated form." Objective observations are made, with special emphasis on social and personality changes. Although there is no discussion of religious motivation of relief work given, theologians may be interested to note that there seemed a corresponding deterioration of ethics as the body became starved, showing a relation of religious experience with physical condition.

Drawings, photographs and graphs illustrate the 72 pages and highlight the more important observations. A "must" for prospective relief workers. Copies may be obtained from the Brethren Publishing House, Elgin, Illinois, at $1.00.

Ordinarily carrying either four or six pages, *The Reporter* this month is issued in an eight page number to carry the account of the origin of State Public Service.

America Confesses

Former Army ranger Capt. Charles Shunstrom, who turned his war-acquired talents toward a civilian career of crime, was freed on March 13, by a California judge.

Called "The Wild Man of the Anzio Beachhead," Shunstrom, 26, was accused of 10 counts of armed robbery. After a thorough examination of his background, war record and crime career, Judge Gates wrote a 37 page decision reviewing Shunstrom's brilliant military career, his subsequent discharge from the Army, his inability to obtain and hold a job, and declared the man was unable at the time of the crimes to tell the difference from right and wrong.

Said Judge Gates: "A nation cannot train a man to kill his fellow men without developing dangerous tendencies which often break out after he has returned from combat."

One of the 99 survivors of the original Ranger Battalion, Shunstrom participated in the bloody Dieppe raid, the North African landings and the Cassino and Anzio battles. Three Purple Hearts, the Croix de Guerre and many other awards decorate his chest.

(END OF CPS—from Page 1)

fire-fighting in a trained parachute corps; rehabilitation work; processing of food and clothing for relief; et cetera. Not to be forgotten are the thousands who grovelled and shovelled in the mud and sludge of the nation, building dams, improving roads, closing gullies, husking corn and performing work worth millions of dollars to the people of the world. Future issues of THE REPORTER will review in more detail some of the work performed in this alternative service program.

As the March 29 expiration date draws near, the NSBRO personnel looks back and views the millions of man hours given by the thousands of COs in their testimony for freedom of conscience and the abolition of warfare. They are in agreement that CPS has been a fruitful experience, and one in which much has been learned.

CO Notes

C. H. Hamlin, professor in the Social Science department of Atlantic Christian College of Wilson, N. C., has issued a study entitled *The War Myth in U. S. History*. In a factual and realistic approach, the study gives a summary of the causes and nature of all wars since the American Revolution to which the United States has been a party. Copies may be obtained from the author, at the above address, for seventy-five cents each or two for a dollar.

A former CPS man, now confined in a sanitarium with T. B., which he contracted in the course of his CPS duty, sends his entire check received from the state as compensation, to be used in the relief program. That kind of stewardship is hard to match.

Gospel Messenger.

(EX-CPS MEN—from Page 1)

warehouses, food centers, and in trucks a major portion of the 8,282 tons of food and clothing shipped by the Mennonite Central Committee.

It is significant to note that sixty percent of the male relief workers, all serving an average term of two years, have already spent from one to four years in CPS. The printed records reveal that this situation is not accidental. The "grass roots" phase of such a situation is portrayed in the following typical quotations printed as early as summer of 1943, two and one-half years before Selective Service introduced a systematic discharge plan: "I would not feel that I had lived up to my philosophy of life if I did not do relief work and if circumstances afford the opportunity," and, "I hope to be of use in comforting those who are suffering physically and spiritually the day the door opens to us."

The summation of such reasoning, the concrete expression of such motivation has led the two narrators and a hundred others into relief service and should be named the factors primarily responsible for the presence of such large numbers of ex-CPS personnel in this service.

In checking the records further we find that the desire on behalf of these men while in CPS was progressively nurtured by courses in relief training. This training program was not born in CPS but was developed and brought to fruition in the CPS units and camps.

According to earliest strategy it was hoped that men in college training would be able to remain in school on an accelerated program until they received the baccalaureate degree. This was somewhat the conscientious objectors counterpart of the armed forces' reserve. To an increasingly greater extent the reserve programs called for higher specialization and when definitive approval for a relief training program was obtained from General Hershey it called for a twelve month period of intensive relief administrative and related subjects. The plan included college students, college graduates and men already in CPS. The training Unit No. 101 was finally located in Philadelphia and the various colleges training relief workers became side camps. It was decided at a meeting of Mennonite college administrators in a meeting in Chicago on March 6, 1943, that training efforts would be concentrated and a school established at Goshen College, Goshen, Indiana, during the summer of 1943. Here the college training conception reached its highest attainments. Sixty-seven men and sixteen women completed the three-month relief training course. This chanced to be the only such group to complete a summer course before the Starnes Amendment was inserted in the Military Appropriations Bill of 1944. The amendment, in the form of a rider, provided, That no appropriation contained in this Act shall be used for any expense pertaining to (1) the instruction, education or training of Class IV-E conscientious objectors in college, (2) the service of such conscientious objectors outside the United States, its territories and possessions, (3) the transportation of such conscien-

Peace Bills

Two bills have been introduced into Congress proposing that a department of peace be established.

One of the bills, H.R. 503, introduced by Representative Snyder, asks that there be a Department of Peace, at the head of which shall be a Secretary of Peace, who shall be appointed by the President, by and with the advice and consent of the Senate.

The duties of the Secretary of Peace shall be that: "(a) of formulating and publicizing educational programs of promoting better understanding of the other peoples of the world and better understanding of the fundamental principles of international relations and of cooperation among nations; (b) of encouraging the interchange of ideas and persons between colleges, churches, civic organizations, and other institutions, organizations, and groups in the United States, on the one hand, and other similar institutions, organizations, and groups in other countries, on the other hand; and (c) of assisting educational institutions and religious organizations in the United States in formulating educational programs dealing with international relations, international cooperation, and the problems of peace."

tious objectors to or from any college or any such service or (4) the compensation of military or civilian personnel performing any service with respect to the matters set forth in (1), (2), or (3) above . . ."

This legislation made relief training extremely difficult and eliminated the possibility of relief training during the regular school term in the four year Mennonite colleges. When further exploration was made for means of relief training it was discovered that training courses could be worked into special CPS camps and units. In consequence the first unit for relief training in a basic CPS environment was set up at the Ypsilanti, Michigan, hospital unit on September 6, 1943. Additional units were established at Alexian Brothers' Hospital and Duke University Hospital (jointly with Brethren and Friends); at Beltsville, Maryland; Denison, Iowa; Howard, Rhode Island; Mulberry, Florida; and Poughkeepsie, New York. In December of 1944 a total of one hundred thirty-five men were in training at the respective units. These units specialized in various area studies, including China and Central Europe.

As one glances over the board on which are mounted the several hundred pictures of the Mennonite Central Committee relief workers, which is on display at the relief office at Akron, Pennsylvania, one cannot help but recognize many of them as former members of these relief training units. Ex-CPS in relief are not concentrated in any particular area nor type of work. They are found in general relief administration, in unit administration, in food and clothing distribution, and in medical and agricultural rehabilitation. MCC relief projects are functioning in sixteen countries. In Austria food is distributed to Viennese convalescents who, upon release from the hospitals, are supplied with needed supplemental rations. Until this supplement was distributed this need went unattended.

In the British and French zones of Germany, child-feeding is the main project. In Germany, nutritious foods are scarce and a real contribution is being made by feeding the many undernourished children.

The builders units of France and Holland, with a total of twenty-three men, are repairing dwellings and farm buildings. An additional builders unit is being assembled for Belgium. As additional building materials become available in these respective countries the efforts of these men will be rewarded with an increasingly number of completed buildings.

Leben Peachy, left, and Sanford Headings, CPS men, packing food at a Mennonite Central Committee warehouse. Every Mennonite man, woman and child in America has each contributed an average of ten dollars for relief of the war-stricken in Europe. In obeying the Scriptural injunction, "Do violence to no man," they believe in going further, "If thine enemy hunger, feed him; if he thirst, give him to drink." The three historic peace churches are recognized as being among the most effective and productive relief organizations in the world.

In China, Poland, and Paraguay agricultural rehabilitation programs are being carried on. In China several workers are instructing Chinese students in the operation of farm tractors and farming practices. In Poland a unit is instructing the native Polish farmers in the operation and adjustment of the UNRRA supplied American machinery. The unit has been assigned on a short term basis. In Paraguay agricultural rehabilitation implies the operation of an experimental farm passing on the advantages to the community of the experience gained on this plot. In this area the farmers need to discover additional seeds which react favorably to the soil, and climatic conditions in a relatively new farm country.

In the Philippine Islands, Ethiopia, India, and Puerto Rico, the projects revolve primarily around medical rehabilitation. In all of these areas health centers or clinics and visitation by qualified medical workers are the chief services.

Additional projects consist of supplemental feeding and clothing distribution, refugee aid and rehabilitation. Today in Paraguay relief workers are aiding in the resettlement of 2303 Mennonites who have recently arrived on the Dutch ship, "Voldendam," from Europe.

The relief work abroad is not the only means whereby ex-CPS men serve. Dozens of CPS men, as indicated above, have been instrumental in the processing and handling of relief items on this end of the supply line. Food centers are located at Silver Springs, Pennsylvania; Goshen, Indiana; Kalona, Iowa; Newton, Kansas, and a combination food and clothing center at Reedley, California. Clothing centers are located at Ephrata, Pennsylvania, and Newton, Kansas. Canneries are found at Smoketown, Pennsylvania; Harrisonburg, Virginia; and Hesston, Kansas. During the fiscal year (December 1, 1945 to November 3, 1946) 6,450 tons of food valued at $1,108,599 and 363 tons of clothing valued at $781,052 have been shipped by the MCC.

The major items of food sent have been flour, assorted foods, meats, and dried milk in the order named. Processing centers often reflect the purest form of human goodwill and material aid to the brotherhood as community folks gather to jointly prepare their own gifts and offerings for shipment to other brothers and sisters in bonds of confusion and distribution.

Each item of clothing and packaged food is labelled, "In the Name of Christ." This motto expresses the motivation that led folks to contribute; this is the conviction that has moved ex-CPS men to offer themselves and their services.

An excerpt of a letter from Robert Kreider, ex-CPS man and CRALOG—MCC representative in Germany, is a fitting tribute to the work of all ex-CPS men engaged in relief work.

"'I would like a dozen CO's with CPS experience to serve as my field representatives.' That was not a Mennonite businessman speaking. The speaker was an official—the chief of one of the sections of American occupation government in Germany. Back in camp we used to discuss whether a CO would have a chance in business or professional life with those ugly black letters, 'CO' in his record. The answer now seems clear. Men of integrity, of energy, of resourcefulness are wanted. There are no barriers of opportunity to the CPS man.

"In fact *every* day the conviction grows that this is the time for a CO to be alive. *We have a message.* Stumble through the rubble of a bombed city. Watch the refugee trains laden with the human driftwood of this war. Talk to the war victims and sense their hopelessness, their cynicism. It ought to be with the voice of a prophet that we cry out that the children of God are not called to this vocation of madness—war. And with the voice of a teacher we should unfold the message of the forgiving, reconciling, saving love of the Master.

"We CO's have all too frequently a disturbing weakness. We are apologetic, even ashamed of our minority position. Our troubled, seeking, frustrated fellowmen need the message of Christian love which others had shared with us. We have been especially called to this day.

"Might we say with the Apostle Paul, 'I am not ashamed of the gospel of Christ . . .', or to paraphrase the Apostle, 'I am not ashamed of my CO stand.'"

Amnesty Status

Although the Presidential Amnesty Board, consisting of Former Associate Justice Owen J. Roberts of the Supreme Court, James F. O'Neal, chief of police of Manchester, N. H., former vice-chairman of the American Legion's Americanization Committee, and Willis Smith, Raleigh, N. C., former president of the American Bar Association, were authorized to make recommendations for the declaration of an amnesty to all war objectors, nothing has been heard from them since their interviewing of interested groups last month.

Even though it is expected that the Amnesty Board is working on the question, the Committee for Amnesty is still urging through the press and otherwise that civil rights be restored to all war objectors. Since first organizing in December, 1945, the Committee has consistently asked for a mass pardon of all involved.

Delegates at the initial meeting of the Committee for Amnesty represented the following organizations: War Resisters League, Fellowship of Reconcilation, Absolutist War Objectors Asso., Friends and Families of Imprisoned CO's, Prison Committee of the Society of Friends, Philadelphia Council for CO's, National Council for CO's, the "Y", an Anarchist publication, and NSBRO.

Within about a month, the NSBRO officially withdrew from the Committee for Amnesty because the church agencies objected to the use of picketing which the Committee supports for those groups which feel that it is useful. Winslow H. Osborne and Robert A. Fangmeier, former NSBRO representatives on the Committee, and Leonard Lazarus, formerly of the NSBRO, continued as unsponsored members of the organization.

(RUSSIAN CPS—from Page 1)

of Mennonites made plans to migrate to Russia. Not anxious to lose to their Russian rivals any of their prosperous farmers or industrious laborers, the Danzig and Prussian authorities denied passports to all prospective emigrants who had property, and granted only to the poor. By 1788, about a thousand of the poorer class of Mennonites had arrived in Russia

Because all ministers owned property not a single minister was permitted to accompany the group. Poverty stricken, homesick, pastorless and living in temporary shelters, the Mennonites, with misery heaped upon misery, were not given the flat, fertile land promised but were ordered to settle on rocky, treeless plains. Grasshoppers, drouth, deaths and inexperience added havoc. But no matter, participation in warfare is incompatible to the Christian faith, the shepherdless Mennonites said.

Between 1793 and 1797, an additional thousand found their way to Russia. The landowners and the prosperous had to stay behind.

By 1840, ten thousand Mennonite conscientious objectors lived in Russia. The story of their labors, especially their introduction of four year rotation of crops, fallowing, efficient farm machinery, planting of shade and fruit trees, drew the attention and visit of Crown Princes Alexander I and II. There was no deviation from their opposition to war.

Religious Freedom Hindered

The blow fell in 1870. The Mennonites discovered that the exemption from military service and other privileges were to be nullified. Alarmed, they sent delegates to see the Czar, outlined their opposition to conscription, and asked for the exemption Empress Catherine had guaranteed them. C. Henry Smith, in *The Story of the Mennonites*, gives a report of the delegates efforts: "If Mennonites were completely exempted, said Count Hayden, then all the Russians would want to be Mennonites. Assured by elder Suderman that even non-combatant service under the war department would not be acceptable to the Mennonites, the count replied that if everybody were like Mennonites in this respect stable government would be impossible, since it would be overrun by its enemies. Deputy Epp answered that if all were like the Mennonites there would be no need for defense against enemies since there would be no enemies, to which the the count agreed."

Next, a money payment in lieu of service was suggested, to which the Mennonites objected.

There was one Biblical injunction and that was to move on, to flee. Correspondence with American Mennonites was instituted with plans to emigrate. A group of Hutterites visited America, interviewed President Grant and asked for a guarantee of military exemption. Grant said that he could make no such promise but that it was unlikely that anyone in America would ever be called upon to serve in the army contrary to his religious convictions. In order to aid the war objectors, he recommended favorable land legislation in his message to Congress. Three western states later passed legislation exempting Mennonites from militia duty.

The passing of the conscription law in 1874 and reports of the scouting parties resulted in a mass movement to America. Whole congregations and communities sold their farms, some at a fraction of their value, and made the long, hazardous trip to the plains of Kansas and the midwest.

Mennonites in the Forestry Service in South Russia in 1885. Paid ten to fifteen cents per day, these CO's planted acres and acres of forests and laid out model orchards. Their church was responsible for their barracks, food and clothing and supplied a minister and business manager. Their friends and relatives who felt alternative service to be a compromise with a possibility of a total eclipse of the nonresistant stand, moved to Kansas and the Midwest in the 1870's, only to have their sons and grandsons serve in the American counterpart seventy years later.

The Russian government, realizing the possibility of losing some forty thousand of the Czar's most industrious farmers in South Russia, took notice and sent General von Todtleben to the Mennonites with a message granting certain exemptions from the most objectionable features of the new military law. The specific promises, later enacted into law, were exemption from military service, in lieu of which they were to be assigned to duty in hospitals, factories, or especially in forestry service, where they were to be permitted to work together.

The majority seemed satisfied with these seemingly liberal concessions, but there was a strong minority who believed that any service under the guise of military law would be a violation of their peace principles. Preferring emigration to any compromise with their consciences, the minority group insisted that the alternative service was keeping the back door open for entrance into later full military service. Entire villages, despite the concessions, prepared for departure and trekked to America, where fellow Mennonites helped them.

Beginning of Public Service

The Mennonites who decided to stay exacted a specific promise from the Russian government that the alternative service would have no connection with the military machine or the Department of War, and that their own ministers would have charge of the young men and their spiritual welfare.

The first projects prepared were for Forestry Service, in which it was stipulated that the Mennonites were to bear the financial responsibility of barracks, clothing and food. The governmental department, which had no connection with the War Department, agreed to pay the boys 20 kopeck (from 10 to 15 cents) per day. Inductions began in 1881.

With a camp setup similar to the Civilian Conservation Corps camps later used by the conscientious objectors in America, the Russian Mennonites had a minister and a business manager in charge of each camp. Later these offices were combined into a minister-director, whom the campees usually nicknamed "papa." The chairman of the council representing the Mennonites had over-all charge of the camps. The Department of Crownlands represented the government in the form of a forester and an assistant. A foreman, appointed from among the assignees, assisted the forester in his work. Each evening a report was made to the forester.

CO Notes

A. J. Muste of the Fellowship of Reconciliation declares that there is not a single important national civilian body on record in favor of universal military training.

Introduced by Representative Gerald W. Landis, a resolution was introduced calling for the international abolition of conscription. The resolution, referred to the Committee on Foreign Affairs, is almost identical with the one introduced in the last session by Representative Joe Martin.

The original cost of the first six camps was $100,000. By 1890, there were 500 assignees and running expenses of approximately $50,000 yearly. By 1910, three more camps had been added with a proposed budget of over $200,000, which the Mennonite churches raised by a personal tax of about six dollars, plus a property tax.

Besides the main work of planting large forests and laying out model orchards, there was substitution work for rangers who had been drafted, protection against thievery, the felling of trees and the operation of sawmills. The assignees were scattered throughout all of Russia, some in remote forests and others in sparsely populated areas where the work was especially difficult. In several of the remote areas some of the men actually starved to death because food could not be gotten to them. Cornelius Krahn, Russian Mennonite historian, says they were lone rangers in the truest sense of the word, especially those who had to leave a wife and several children at home. An ex-Russian State Forestry Service man himself, Krahn says that it is always interesting to listen to a group of CO ex-service men exchange experiences. Especially noticeable is the tendency to forget the gloomy phases of the work and bring out the bright angles. Peculiar incidents of camp life as well as characteristics of campees are discussed.

Service in World War I

During the Russo-Turkish Wars, the Mennonites spontaneously hospitalized thousands of wounded soldiers. In 1904 during the Russo-Japanese War they helped thousands of others. Krahn says that "hundreds of thousands of dollars and trainloads of products, clothing, linens, and bandages were contributed to relieve suffering."

It was along this line that a new field of service developed. Besides the Red Cross, Russia had a large number of civilian organizations to take care of the wounded soldiers and war sufferers. In collaboration with these the Russian Mennonite CO's developed extensive projects. In Moscow and Charkov the Mennonites had their headquarters and hospitals with thousands of young men taking care of the wounded which were brought there by Mennonite-manned hospital trains. Krahn adds that "in the Caucasus at the Turkish front they were running a mechanized hospital unit. In the Black Sea they manned a hospital ship which was sunk." Records indicate that 125 Mennonites lost their lives in this service. Stories of heroism are plentiful.

Records reveal that in 1916 there were 4,988 serving in the State Forestry Service and 6,548 in the Hospital Service with Mennonite contributions for support recorded as about $800,000.

In 1917 there were twelve to fourteen thousand COs with church contributions of 2,593,696 rubles (about $1,685,000.) By this time one-tenth of the entire Mennonite population was drafted for Public Service, while those at home had to support this work financially.

COs After the Revolution

Before the Revolution the Mennonites had been exempted from military service in Russia for 135 years. Smith says that after the downfall of the Czarist regime in 1917, six thousand foresters followed the army back home. The next year the forestry service was ended.

During the Revolution, the Mennonites suffered a succession of tragedies, political oppression, religious persecution, destruction of property, famine, disease, rapine, and wholesale massacre far beyond that experienced even by their Dutch forefathers in the darkest days of the inquisition." Particularly during the reign of Machno whole families were brutally murdered in cold blood, villages were devastated, men were beheaded. Being Christians and considering war to be incompatible with Christian faith, they dared not fight back. Historians and militarists here may learn that a genuine CO is made of real "stuff."

Russian Mennonite CO's on a roadbuilding gang in the Crimea in 1915. Serving in the widely scattered forests of Russia against thieves, illegal hunters, fires and other hazards, their duties were not easy. Too far from home, and with no government support, the boys received little attention. Some were often poorly clad, poorly sheltered, cold and hungry. Unarmed, marooned often in inaccessible forests, they were lone rangers in the true sense of the word. In 1917, the Mennonite churches of Russia spent about $2,000,000 for their upkeep.

This blurred picture shows ten husky Russian Mennonite CO's who in 1936, because of their nonresistant convictions, were permitted to do civilian work in lieu of military service. Their cousins by the names of Wiens, Harms, Harder, Janzen, Neufeld, Warkentin and Thiessen served in a like program in United States and Canada a dozen years later. The above group worked in Siberia where they manufactured turpentine. In an earlier period the workers of one camp exterminated insect pests and were known as "Phylloxeraccommandos."

O. O. Miller, American Mennonite representative who did relief work in the Russian colonies shortly after the Revolution reports that by March, 1920, in the Chortitz district with a prewar Mennonite population of 15,000, 16 of some 90 villages, including their inhabitants, were completely destroyed; 380 persons were shot or struck down and tortured; 92 women raped; 42 houses burned; 111 homes destroyed; and 113 horses, 1,717 cows, 1,073 hogs, 40,000 bushels of wheat and 10,000 bushels of barley were taken. 1,200 of the 8,000 stricken with typhus died. Following this was the worst famine in all Russian history.

Through all this, the Mennonites said, as did the apostle Paul, "Vengeance is mine, I will repay, said the Lord." As can be expected, a few well-meaning

Files to Swarthmore

Work is nearing completion for the transfer of the records of the National Service Board for Religious Objectors to the Swarthmore College Library, where they will be available for the use of competent research workers and writers.

The complete records, which are to be transported by truck, will cover the period from July, 1940, until the last man is discharged from CPS. Covering over 12,000 individual files of men who have been in CPS or in prison, together with correspondence with government agencies, church groups and individuals, the files will be available for assignees who need copies of material from their personal records. Transcripts will be provided for the cost of reproduction.

Research workers will be asked to sign a statement that no material will be published, or used, which will identify any individual without the approval in writing of the individual concerned.

MCC-CPS records are filed in a new archives building at Akron, Pa., BSC-CPS records will be kept at Elgin, Ill., while the AFSC-CPS records are already stored at Swarthmore.

youths deviated from their peace principles, but this was officially declared as a blunder and a violation of their traditional peace principles, with some of the participants openly confessing their error.

Following their traditional pattern of not fighting back but fleeing instead, the Russian Mennonites inaugurated plans to leave Russia. Through the assistance of American Mennonites and the Canadian Pacific Railway about 4,000 came to Canada. By 1930, 21,000 Mennonites had been transported to Canada, about two-thirds of them on credit extended by the Canadian Pacific. Several thousand were transported to South America. It is a long story of Russian brutality, shipment in box cars like cattle to far off Siberia and elsewhere.

In 1929, the German Reichstag, hearing of the orgy, voted a substantial sum of money to aid an emigration project. The German Red Cross and other philanthropic organizations aided. President Hindenburg donated 200,000 marks out of his own private fortune to the cause. Even the League of Nations gave the matter some attention.

Tolstoy a CO

Not all Russian CO's were Mennonites. Cornelius Krahn, writing in "The Mennonite" says: "The religious groups from which most CO's came were the Mennonites, Baptists, Evangelicals, and the followers of Count L. N. Tolstoy. The Baptists and Evangelicals were Protestant Christians which resulted from a revival in the Greek Catholic Church of Russia before and after World War I. Through the influence of the New Testament, the Mennonites and Tolstoy they became the most loyal followers of Christ with regard to the principle of non-resistance. Count Tolstoy, one of the greatest Russian writers, who died in 1910, was converted to Christ's simply way of life. He gave up his wealth and friends and tried to live up to the standards of the Sermon on the Mount. The principle of non-resistance became the heart of his philosophy of life."

Chertkoff, Tolstoy's secretary, was instrumental in founding an agency in Moscow after the revolution to aid all CO's. This "United Council of Religious Organizations and Groups," was of great help to thousands of Christians and CO's and kept in touch with governmental decrees affecting the principle of non-resistance.

Present CO's in Russia

Very little is known of the status of church bodies in Russia. There are 10-000 Mennonite displaced persons in the various zones of Europe. Over 2,000 of these were transported to South America last month. Despite that Russia has not allowed Sunday Schools or organized worship periods since 1935, it is estimated that about 98 percent of the Mennonite DP's have maintained their CO stand, and refused to take sides during the past war. The bulk of them returned with the receding German army during 1943 and since that time have been wanderers. Fifty percent of the men from the ages of 16 to 64 have been killed, shipped to Siberia or elsewhere. No one knows what happened to the other ninety thousand.

The story of the Mennonites in their efforts to worship according to the dictates of their conscience is one of pathos and sorrow. Tragedy has been heaped upon misery, as for instance in Holland a couple of centuries ago where 1,000 mounted policemen were ordered to exterminate them. Little wonder then that they have one of the most effective and most productive relief organizations now operating in Europe.

Oppression, persecution and destruction cannot stamp out the nonresistance held by Mennonites—it has been tried before! "How beautiful are the feet of them that preach the gospel of peace."

Soldier's Soliquoy

MARY MAE BERKMAN

Today I walked through the fields of death,
Nothing alive save an injured dog.
The great proud city lay still at my feet.
A high heap of battered bricks,
Three walls holding a sagging roof,
Flat piles of rock,
Twisted metal,
A few scattered pots and pans,
A mangled body,
Oh, God, you didn't call me to such a thing as this!

I turn my head,
But I can't get away.
I'm a part of this, too.
Soon they say I'll be going
I don't know where.
I only know the best of me
I'll be leaving behind
To remain among the ruins
In this field of death.

—The Youth's Christian Companion

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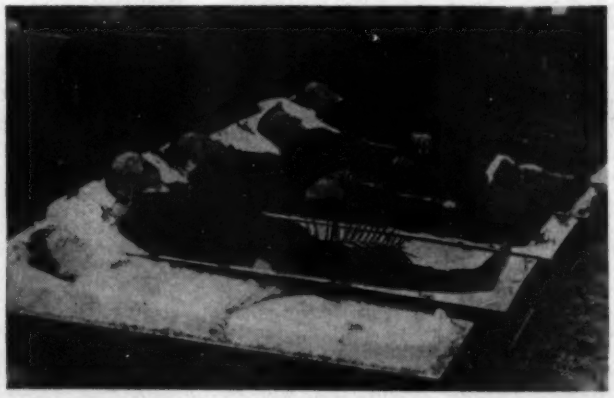
One of the many Russian Mennonite wagon trains passing through a pine forest on the way to Germany, Holland, America—anywhere. 10,000 Mennonite DPs, of whom it is estimated 98 percent have kept their conscientious objector stand, are wandering about Europe, hoping to migrate to any land promising religious freedom. Harrowing tales are told of the dreaded "Partisans", the bombers, the thieves. Often in the morning a horse, a wagon wheel, a harness, or any other thing would be missing and the unfortunate woman (one-half of the males between the ages of 16 and 64 have "disappeared") would be left without. "Participation in warfare is incompatible with the Christian faith," they say—and so the Mennonite march continues as it has for the past 400 years. Who knows but that the American Mennonites may some day need to continue this march!



These Russian Mennonites, murdered during the Revolution, present a grim reminder that some who believe in forgiving seventy times seven must die that righteousness might live. Living amidst the terrors of civil war, the ravages of banditry, the persecutions of a tyrannical and anti-religious government, plus the devastations caused by disease epidemics and famine, the Mennonites, as well as others caught in the Russian Revolution, have endured more than writing can tell. Promised exemption from military service by Empress Catharine in 1763, the Mennonites, still adhering to their conscientious objector nonresistant stand, were easy prey for robbers and plunderers. The above picture is one taken from a large scrapbook of photographs given to H. S. Bender, Goshen College, as a small token of appreciation for his assistance in their migration. Note the palms of peace.